

MODEST DE-
FENCE OF THE
CAVEAT GIVEN TO
THE WEARERS OF
impoisoned Amulets, as

*Preservatives from
the Plague:*

Wherein that point is somewhat
more largely reasoned and debated
with an ancient Physician, who
hath maintained them by
publicke writing:

As likewise that vnlearned and dangerous
opinion, That the Plague is not infectious,
lately broached in *London*, is briefly glansed
at, and refuted by way of Preface,
by FR. HERING D.
in Physicke.

*Pestis est morbus
contagiosus, & per
infectiōem; &c. F*

Reade without preiudice; Iudge with-
out partialitie.

*Quemadmodum ex attritu lapidum ignis elicitur: sic ex col-
latione, & conflictu opinionum emergit veritas.*

LONDON

Printed by *Arnold Hatfield* for *William Iones*
dwelling in Red-crosse street at the
signe of the Ship.

1604.

961
32



TO ALL THAT

loue health, and honour

Physicke, health of
Mind and Body.



Here is an olde saying (friendly Reader) that Phylosophers and learned men agree together like the clocks of a great citie, which doe seldome concur, but for the most part differ, and vary one from another. This is not without some colour of truth. Neverthelessse we must take heed, that we doe not therefore condemne good Arts and Sciences, either of uncertainty or of falshood, folly and vanity, as some haue done. For this were Sole in crimen vocare, cum lippientes potius oculos tonsori Licinio committeremus. As if a bleere-eyed man assaying to reade at mid-day, and finding inability, should lay the fault vpon the Sunne, and not rather seeke remedy for his ill-affected eyes. Hominum hæc sunt vitia, non Artium. These are the faults of men, and not of good Arts, whose principles and theorems are true, certaine, constant, catholicke, and full of most cleare, resplendent and diuine light; as the Poets haue most pitifully shadowed in the Fable of Prometheus, whom they set forth stealing fire from Jupiter out of heauen. Ingenia nostra habent suos morbos, quemadmodum corpora. Our wits indeed haue their diseases as well as our bodies: as Phylantye or selfe-loue, Pride, Ambition, Malice, Hatred, Conuetsnesse, Vaine glory: and these as so

TO THE READER.

many clouds, doe come betwixt us and Eady Alethia, obnubilating and darkening Prometheus spark, the little candle or light of our mindes, in such sort, as oftentimes we can not, and sometimes we will not see the truth. Books and opinions are *Mentis pignora & quasi liberi*, as it were the begotten, and children of our mindes. And what father is there (though otherwise neuer so prudent) who may not be resembled to the Crow which thinketh her blacke bird the fairest of all other; or to the Ape who so over-loneth her young ones, that by colling she killeth them? It must be a foule and blacke fault which a father or rather a mother will see in her sonne: and it must be a grosse and palpable error which a man will acknowledge, if it be of his owne breeding, brooding, or broching.

Ingenio qui vult cedere rarus erit.

Suum cuiq; pulchrum. Every one is in love with his owne shadow. It is therefore nothing strange unto me, that the ancient Physician (with whom I conferre in my subsequent discourses) and other learned men, having received these ~~maxims~~ ^{maxims} by tradition, without any great examination, do labour to maintaine them in their writings, by shew and colour of reason. But I must needs confesse, I cannot but greatly wonder at the strange, uncooth, and unreasonable Paradox, broched of late in this city, That the Plague is not contagious. This fantasticke conceit bringeth to mind that of the Orator: *Nescio quomodo fiat, vt nihil tam fit absurdum quod non dicatur & defendatur ab aliquo Philosophorum.* I know not how it cometh to passe, that nothing can be spoken so absurdly, which is not defended by some of the Philosophers.

If any one of our coat, should maintaine this monstrous and pernicious heresie, the Tribe of Physicians would be so farre from disputing the matter with him, as they would straight send him that Anticerus to purge his braine with Hellebore. *Contra principia negantem non est disputandum.* No argument is to be held with him who denieth principles, and razeth the grounds and foundations of Arts.

1 The Plague is thus defined by Physicians *Pestis est morbus*
bus

TO THE READER.

bus acutus contagiosus plurimos interficiens &c. The pest is
a sharpe contagious disease. So that you see the Plague is placed
by Physicians in that ranke of sharpe diseases, which are conta-
gious. To this iudgement of Escalapius schoole, the Philo-
sophers, Orators, Poets, and wise men of all ages have subscri-
bed. How often doth Tully call Cataline, and other such like
factions firebrands, Peltes patriæ, the plagues of their country:
because as the plague spreadeth his poison upon the bodies of
men: so they infected the mindes of such Citizens as conuersed
with them, with poisonfull and seditious thoughts and incli-
nations.

Fracast.
lib. 2. cap. 3.
de morb.
contag.
Gal. 1. de
diff. feb.
cap. 2.

Shall the ich, scab, meafels, small poxe &c. be acknowledged
catching and infectious, by the experience of euery silly woman;
and shall the plague be esteemed Animal manluetum, an
harmeleffe and innocent creature. But they easily reiect the
authorities and reasons of Physicians as Naturians, for so they
call them, and reason thus from the Scriptures. The plague
is called the sword, the hand, the arrow of God, therefore it
commeth not by Contagion, since neither an hand, a sword, or
arrow doth wound by contagion.

The French disease is called by a great learned man, Fla-
gellum diuinum scortatorum, Gods whippes sent from hea-
uen, to scourge whoore-masters. But if any man would heere-
upon conclude that it were not contagious, common experience
would put out his Eies. Therefore these two will well concurre
together, that the Lues Gallica, is a punishment inflicted by
God upon the filthy and beastly sinne of whooredome (which in
this age is counted but a sport) and may be truely called the
hand, the sword, the arrow of God smiting whoore-masters, and
that withall it is catching and infectious, as appeareth eidently
in that it commeth not onely by vnclene company, but like-
wise by the breath or conuexation of the tainted parties, and is
sucked in, from the brest of impure women, by poore infants,
and the nurses themselves giuing sucke to a childe whose pa-
rents were polluted, are oft-times infected. The like may be
said of the Leprosie, which may be also called the hand and ar-

TO THE READER.

row of God, & neuerthelesse is so infectious, that in all well ordered common-wealths, the parties tainted therewith, Communi consortio excludantur, are commanded to dwell apart, Non est malum in ciuitate, quod non faciat Dominus. There is no euill in the city, which the Lord doth not. It is therefore a fond conceit, to thinke that to euery particular man a seuerall plague or arrow is sent, and not rather a generall disease whereby one infecteth another. But they argue further.

That which God inflicteth vpon men by the ministerie of angels, is not to be reckoned among naturall effects: But the plague &c. Psal. 88. 1. Paral. 21. Ezech. 4. therefore it is not to be reckoned among naturall effects, and by consequent the plague is no naturall disease.

If they will reason firmly, they must adde this word (immediately) vnto the proposition. And then we will challenge the assumption as faulty and insufficient. It must be confessed that the angels themselves are not to be reckoned among naturall causes. But what shall let that, by the appointment of God, naturall causes should be moued, and actuated by the angels. Doe not angels both good and badde mooue and stirre vp the will of man, though the maner of their workings be secret, and to vs unknown, if not incomprehensible? This is euident by the history of Achab, and Iudas. But who will deny that the will of man is in the number of naturall causes, and principles. And if the will of man may be inclined and disposed by angels, why should we thinke that they haue nothing to doe with other naturall causes. Moses by lifting vp his rod, brought armies of flies and lice vpon Egypt, raised a terrible haile, smot the Egyptians with malignant ulcers. This was an extraordinary ministry of Moses, as well as of the angels. But shall we therefore thinke, that the lice and flies came not of putrefaction, the haile of vapors concret sodenly in the aire, the ulcers by the rotting of humors. Satan hauing a commission signed from God, by a mightie tempest of winde blew up the roose where Iobs children were. Doth it therefore follow that he used no naturall causes, or is not rather euident that those Princes of the aire, do

Vid. hist.
Achab,
Iudæ.

TO THE READER.

in a moment stirre up those naturall impressions? The diuell casteth the saints into prison, 2. Apocal. 10. But by Tyrants and enemies of the church. In the 6. chap. The pale horse, on whom death sitteth as the horseman, receiveth power to kill, by sword, f. mine, wilde beasts. Why shall we suppose that he used not naturall matter in bringing the plague and famine, as well as in sending wilde beasts or the sword, which are naturall instruments. Afterward in the 4. chap. The angels haue charge to restraine the foure windes that they hurt not the earth or sea. Whereupon it followeth that upon the Lords command they are likewise turned loose, and bring with them diuers affections and mutations of the aire, and especially contagious seminaries. It is apparant that the diuell (who bring a spirit, and of long continuance and experience, must needs be a great Naturian) reacheth to certaine witches called Venefice, diuers strong and unknowne poysons: whereby those wretched creatures worke much mischief. Againe, if no naturall causes did concurre in the pest, then could no naturall remedies ease it, much lesse cure it. But experience leadeth vs that both these are vnttrue. We deny not but that the angels are used as instruments & ministers to inflict this iudgement and plague of the plague for the sinnes of men, neither that this disease hath in it *Diuinum quid*, a secret and hidden nature, so that we may iustly with the inchanters of Egypt acknowledge it the finger of God, yet we thinke it as absurd to affirme that there commeth no plague, but by the stroke and ministry of angels, as if a man should contend, that there was neuer any haile, tempest, thunder, proceeding from naturall causes, because we read, that great hailes, stormes and windes haue beene raised by the ministry of angels. Historians report, that an old arke or monument being opened in Babylon, there exhaled out of it, so pernicious and infectious a spirit or breath, that propagated the plague euen to the remote Parthians. And in the time of Marcus the Emperour, the souldiers of Auidius Cassius, digging into an ancient sepulchre in hope of golde, which had not beene touched for many hundred yeeres, there followed

TO THE READER.

followed instantly a huge and fearefull mortalitye. Iulius Obsequens reporteth, that *Ætna* casting smoke and fire in abundance, did exanimate and kill the fishes of the sea adioyning, which the *Liparenfes* certaine Ilanders feeding vpon greedily, brought a greenous pestilence among them. *Orosius*, *Eutropius*, *Augustine de ciuit. Dei*, and *Liui* lib. 9. make mention of prodigious swarmes of *Locusts* in *Africa*, which lying dead vpon the shores, and corrupting the aire, bred such a pest, as consumed in the sole kingdome of *Malinissa*, 80000. and many more in the adiacent Countries, and in *Vtica*, of 3000. men, 10. onely suruiued.

This may be sufficient to shew that the plague is not alwaies the immediat stroke of angels. *Galen* reporteth, that vpon a dearth in his time, wherein the poorer sort of people were constrained to feed vpon roots, acornes, with other more unholysome and corrupted aliments, there insued a great mortalitye. The ulcers & botches which are thrust out by nature, the preternaturall heat, the drought, the restlesnesse, with many other symptomes and accidents of feuers, doe proclaime this affliction a naturall maladie. It hath beene obserued in this last mortality among vs (the wounds whereof are yet fresh and bleeding) that women haue passed thorow the pikes more easily & happily than men. So that this hath bene called *The womens yere*; because it is thought that for one woman, 6. or 10. men haue died.

The like
may be said
of children
who haue
died in
great num-
bers: na-
ture in the
being weak
and not
able to re-
sist the fu-
rie of the
disease.

We must not therefore thinke, that either the Angell is partial in sparing them, or their sins lesse hainous or notorious than the sinnes of men. The reason hereof (as Physicians haue conceiued) is because they haue beene more tractable and easily perswaded to keepe themselves warme, to keepe house and bed: and by these meanes (their bodies being likewise more soft, tender, and perspirable) haue spent by sweating and insensible transpiration the venomous matter of the Plague; giving thereby more speedy passage to that enemy of life, from the heart and other noble parts: Whereas men for the most part being ill house-doues, accustomed to stirring and motion, haue beene very unruly and inobsequent to the counsell of their Physicians,
and

TO THE READER.

and by exposing themselves to the aire, haue loked in that dangerous guest, to whom they should rather haue made a golden bridge. It hath beene likewise obserued, that this Epidemicall disease hath had as his beginning, so his increment, state, and declination, and that it is now (for it walketh still amongst vs in corners) nothing so acute, violent and peremptory for the most part, neither so contagious and pernicious, as it was in the State and Strength. Some haue had the plague twise or thrise this yeere: but if it came only by the Angell, he might undoubtedly say with him, Let me strike once, and I will not strike the second time. Secession and departing the city hath beene questionlesse a meane to preserue many; as appeareth evidently in that a small handfull among those great numbers who haue stepped aside, haue fallen by this sicknesse in the Countrey, and those carrying with them from hence the seminaries thereof, in comparison of those huge multitudes which haue died in the City: And could not the Angell haue found them out, as well in the Countreys as in London? Againe, diuers families upon their returne, being safe in the Countrey, haue beene presently visited, & emptied. Shall we imagine that the punishing Angell stayed their retiring, and had no commission to deale with them out of the City? and not rather thinke, that the aire of the City being tainted, & their bodies disposed to receiue infection, this euill hath seized upon them? If we looke into the city, we shall finde that in Cheap-side and other open and large streets, and in faire, roomy, and spacious houses the Pest hath not set in such sure footing, nor made such hauocke, as in narrow lanes, allies, and other pestered and noisome corners, where families of poore people are thronged together, as men vse to packe wooll-sacks one upon another, so that one of them can scarce breathe beside his fellowes face. Shall we imagine, that faire and ample streets, that sweet and goodly houses are priuiledged from the stroke of the Angell, or from the arrowes of the Almighty, more than poore and smoakie Cottages? Are not such places as full fraught and replenished with sinnes of all sorts crying to heauen for vengeance, as those low and base Cabbins of simple and

Remember
the hide-
ous and la-
mentable
crie in O-
liues parish
in South-
warke.

TO THE READER.

miserable creatures? I am not ignorant how ignorant and unlearned men argue (as they suppose) strongly against all these things. If the Plague proceed from naturall causes, or corruption of the aire, then all persons without exception, who live and breathe in the corrupted aire, must needs be poisoned and infected: which all men know to be untrue. But Reason it selfe will easily teach us the inconsequence of this argument: for who knoweth not, that one and the same cause doth not alwayes worke alike, and that effects are varied according to the variety and diversity of the suffering matters and objects. The same Sunne hardeneth the clay, and mollifieth the waxe: one and the same Northern winde doth not pinch and pierce all bodie with the like coldnesse. If we should grant that all mens bodie were alike disposed to receive the infected aire (which is most false) yet there may be many causes why the like effect should not follow in them all. As (to make it plaine) because one man hath carefully used some soueraigne and apposit Preservative, another hath neglected or contemned all such courses; and as bolde and blinde bayard rushed upon all dangers: another being a little touched or tainted, hath straightway sent for, or consulted with a learned Physician, and taken a convenient and rationall medicine: another either scorneth and refuseth Physicians and Physicke, or els sendeth to the Physician, when the bell is ready to toll for him, and when the steed is stollen begins to shut the stable doore.

But beside and above all this, we must know that God Almighty hath an overruling hand, whereby he doth guide and direct naturall causes and effects, and heereupon it cometh to passe, that Contagion though neuer so strong, cannot seaze on all though neuer so much disposed and exposed thereunto. All men are not poisoned that drinke poison; nor all killed with the sword or shot, that goe to warre. And yet poison is lethall, and the sword denoureth as well one as another. Therefore to argue that diuers Physicians, Nurs-keepers and Surgeons, conversant about sick persons, are not tainted at all, therefore there is no contagion in the Pest, is all one as if a man should reason thus,

Psal. 91.
Marc. 18.

TO THE READER.

thus, that the poyson of the viper were not deadly, because the Apostle Paul, being bitten by a viper, had no harme, or that the sword is no deuourer, because Iehosaphat being strongly belaid, and crying to the Lord, was deliuered and passed with his life. I haue cursorily ranne ouer these things, because the argument hath beene more largely handled of late by a iudicious Diuine, and the opinion hath beene since that time somewhat minsed, and qualified; how substantially and Clarke-like I will not now stand to discusse. Onely I thought meet (because this conceit is not onely erroneous, but dangerous and pernicious to the weale-publicke, and being too grossely broched at the first, hath left a deepe impression in the mindes of the vulgar sort, who are as the Oratour saith, *Pluma ipsa leniores*, as light as feathers, tossed to and fro with euery blast of vaine, and idle heads, briefly to touch it by the way, *Tanquam aliud agens*. It remaineth, that acknowledging the pests, contagion, we notwithstanding (who are Christians) carefully auoid that faithlesse and Paganish fearefulnessse, whereby we are made to breake all the bonds of Religion, Consanguinitie, Alliance, friendship and pollicie: the husband forsaking and abandoning his deare wife, the parents leauing their children to sinke or swimme, the Pastor exposing his flocks to euery deuouring wolfe, and the Magistrate his people under his charge to all confusion and disorder. We are apt to rush into extremities. This were *Incidere in Scyllam*, whilest we would *Charibdim vitare*, to auoid one euill, and commit as great, or greater mischief. As he is to be esteemed a good subiect and citizen, who though he will not intrude into euery fray made by desperate Ruffians, with whom he hath nothing to doe, least he catch a broken pate, or woorse turne, yet will boldly enter the battell against the enimie of his Countrey when he is thereto called by his Prince, though with euident hazard of his life: so he is to be repured a grounded & discrete Christian, who as he will not rush rashly into euery infected and visited house without iust cause, warrant or calling, so when he is called, or tied by any bond of Pietie, Nature, or Policy, he will not forsake his station,

TO THE READER.

or detract and forslow any duty or office, though the performance thereof be with euident danger of health, goods or life it selfe. For in these cases we may confidently expect a protection from Heauen, and say with Helter, if I die, I die. If we fall, we shall fall in, and not out of our way, wherein the Lord of heauen guide vs by his good spirit of wisedom, till we come to the end thereof, which is the saluation of our Souls.

Now to retorne to our Amulets, from whom by occasion we haue made ouerlong a digression: as I gaue at the first a brieft aduertisement concerning them, without any euill intention to wound any particular man in his credit, (no not if I had beene able, as I am not) so I haue reioyned not in any contentious humour, but in a desire to be satisfied if I erre, and reformed in my iudgement. I must needs acknowledge, that considering the obiect of my Profession, which is that short Epitome of the grand world, that wonder and Miracle of Nature, that Temple of the holy Ghost, that Lord of the inferiour creatures, Man, I haue bene very scrupulous (if not superstitious in) vsing any doubtfull, suspitious, or dangerous Medicine whereof I haue not beene well and thoroughly perswaded. If any suppose this to be Contentio de lana caprina aut asini umbra, too base and meane a toy or trifle to be stood upon, let him remember that it is made no base dredge, but a noble, catholike, & diuine Medicine, by the Authors and commendrs thereof. He may likewise call to minde, that the most precious Balms, and soueraigne Antidots, & (which is more, Physicke herselfe, that noble science, is esteemed no better by many than a meere trifle. Besides this, if the greatest, learnedest, and complet Prince of Europe, haue vouchsafed of late to stoope so low as to take up (though to throw away againe) that base, strange, ill-sauouring weede, or rather intoxicating poison Tobacco, discoursing thereof so learnedly, iudicially, and admirably, as he may seeme to haue beene brought up all his life, at the feet of Hippocrates, and not exercised from his birth, in the gouernment of great States and Kingdomes, it can be no disparagement for me, who am infimus è plebe, to spend some
few

TO THE READER.

few spare houres in the examination of these Amulets. Wherein, if I haue failed, and slipped now and then, (as I feare I haue too often) impute it I pray thee (friendly Reader) to my manifold auocations and distractions in this heauy, dolefull, and lamentable time of visitation:

Da mihi Mæoniden & tot circumspice Casus

Ingenium tantis excidet omne malis.

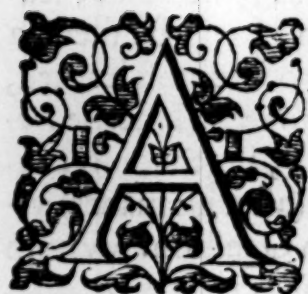
The Lord of his infinit goodnesse continue and perfect his gracious worke of mercy toward vs, in remoouing wholly this grievous, contagious, and fearefull Plague, putting up his sword altogether into the sheath; and restoring vnto vs the daies of Health and Comfort, that we being schooled by these afflictions, may euery one of vs breake off our sinnes by compassion to the poore, and putting away the wickednesse that is in our hands, serue him in holinesse and righteousnesse all the daies of our life.







A
MODEST DEFENCE
OF THE CAVEAT GIVEN
TO THE WEARERS OF
impoisoned Amulets, as Pre-
servatiues from the
Plague.



Micus Plato, *Amicus* Socrates,
sed magis Amica Veritas. Plato
is a friend, & *Socrates* a friend,
but *Truth* ought to be the
chiefest friend to all true Phi-
losophers, much more Chri-
stians. I set forth of late a
short Caveat, concerning poisoned Amulets,
or Plague-cakes (as they are called) moued there-
unto, as by many other reasons, so especially, be-
cause I greatly feared, that through an vnfound
and idle persuasion of their force, other more rati-
onall and effectuell remedies were neglected. An
ancient and graue Physician, whom I reuerence for
diuers good respects, hath stood vp, and pleaded
their cause. I am no Pythagorean; *Nullus addictus*
iurare in verba magistri. I would not willingly pinne
my iudgement vpon any mans sleeue, be he neuer
so graue and learned, vnlesse I be drawn by good

and sound reason. *Humanum est errare.* Therefore remaining yet vnsatisfied, I haue thought good, not in any contentious humor; but in desire the trueth may be sifted out, and my selfe resolued and better instructed (if I erre) to consider of them somewhat more largely; That if they be found so noble and Catholike a Medicine as some esteeme them, they may be still retained, and imbraced in our bosoms; and if vpon examination they prooue suspicious, dangerous and hurtfull, they may be cashered and abandoned. First therefore, because Opinion and Name preuaile much to forestall the Market, and wholly possesse mens mindes with preiudice, leauing no one roome for reason, I will be silent a while, and you shall heare one of the most learned, wise, and famous Physicians of *Europe* (I meane *Horatius Augenius*) very learnedly, ingenuously, iudicially, grauely and honestly (after his maner) vterring his mind of this point in Question. Whom I produce therather, because it is intimated, that Italian Physicians (which Countrey without question breedeth many excellent men in that faculty) haue these Amulets in high and rare estimation. Heare therefore what *Augenius* without exception one of the greatest Masters in Physicke that *Italie* nourisheth at this day (if he be yet aliue) speaketh to this purpose *Lib. 3. de Peste cap. 27. De sublimato, Arsenico Cristallino, & Puluere Bufonis.* I haue read in the writings of some Empericks, that the powder of a Toad, Arsenicke, or Sublimat, if they be worne vpon the region of the heart, so as they touch the skin, do maruellously preserue men from
the

the Plague. And they esteeme this as a great secret; and as I vnderstand haue drawen some rich persons to be of their opinion. I who do not easily beleue euery thing which I reade or heare, doe greatly doubt of the force and nature of those poisons, and do assuredly persuaade my selfe, that they can neuer produce any such effect. And that I may lay open my opinion, we must know that Experience (especially in such kinds) is perillous: for since the action of the Physician is performed vpon so noble a Subject as the body of Man, the nature and force of euery vnknown medicine is with great iudgement to be examined & searched out: and the Rule of Examination is to cōsider whether Reason approue and persuaade it, or disclaime and reiect it. If Reason allow and persuaade it, thou maiest boldly vse it without scruple; but if Reason gainsay it, no medicine is to be vsed, vnlesse thou be assured of the operation thereof, by the long experience of men of singular iudgement. I say long experience; for we must not trust one, two, or three experiments: but very many are to be diligently considered and wisely gathered, that the right habit of experience may be attained, which may deserue the commendation of all men, because it is one of the instruments (as we haue layd elsewhere) by whose meanes and helpe, Remedies are inuented. We must likewise marke well, that our experience take her originall from a man worthy to be credited, of great iudgement, wise, knowing well how to distinguish from what cause the successe proceedeth, whether from the medicine, the temperament of

the body, the time of the yeere, chance, or other infinite respects. It falleth out dayly, that we see many effects, which haue a farre different cause from that the common people dreame of. Now to applie those things that haue beene spoken, to our purpose, I affirme confidently, that such a medicine of poisons applied outwardly to the body, hath no manifest, probable or demonstratiue reason, whereby we may be perswaded that they haue so miraculous efficacie against the Plague. They will say, that by similitude of substance there is attraction of the venim from the heart, to the outward part, by the attractiue vertue of the poison. But this can not so much profit, as evidently hurt. Let vs grant, that the venimous facultie of the poison penetrateth to the heart, I pray you what effect will it produce there? It can not draw the venom to it: for there is none, because he whom we will preserue is yet found. If therefore, the heart be disposed to receiue the venimous infection of the aire, what shall hinder the force of the outward poison, that it may not infect the heart and other principall parts, and if it be once entred into the heart, what shall let the distribution of it by the Arteries into all the bodie? O great miracle, and neuer yet heard of, that a venimous facultie should flow into the heart, wander thorow the Arteries, & not finding his looked for friend, should go out againe without any offence offered to the parts whereby he passed. Besides, if the attractiue facultie be inuenimed, what reason can be giuen, the heart should not be continually offended by the poison thereof. It is eident, thar
the

the heart is the principall obiect of poisons : how then shall it be touched by a venomous qualitie, and not endure wrong ? Touching their experience, I cannot yet giue credit to it. I desire to see these things often tried, with good successe, to haue many testimonies of Physicians of great iudgement, before I can beleue them. But let vs come to those that are infected, and haue the poison actually seized on their heart. It may be they may doe them good. None at all. For attraction proceedeth from the stronger power, which draweth to it that which is weaker. Let then some man tell me how he can be sure, that the poison of the Plague shall not draw to it the venom of the outward medecine; and why the poison thereof may not be stronger and greater than the other. Besides, the matter of the Plague is not properly poison but by similitude, and therefore cannot be drawen by another poison. But me thinke I heare one answer to all my arguments, that the effect is performed, though the cause be vnknown because it is secret. This is the miserable refuge of al empericks, wherby they may easily wind out of any doubt, and absolue the most intricate Question of our Art without much adoe. But I abhorre this from my heart; not because I allow no secret cause s, which I grant, but because I thinke it a notorious fault, redounding greatly to the reproch of our^r Art, if we run still to hidden causes, when manifest reason may easily end the controuersie. How will they demonstrate that poisons haue this effect ? By experience. But what experience can they shew worthy to receiue this credit ?

dit? And where are the Physicians of note and learning, which approue them? You haue heard my opinion, reseruing to others their better iudgement.

Now that I haue stayed your stomacks with this honest, graue, and iudiciall speech of Father *Augenius* that great and learned Italian Physician, who (if I be thought too light) may well weigh in the ballance with any one man whosoeuer he be, giue me leaue briefly to examine the reasons that are produced to proue, that these Amulets do no hurt: secondly, that they do good.

The first Argument, if it be not altogether impertinent, must thus be reduced to forme:

There is vse of poisons in Physicke: therefore
 impoisoned Amulets of Arsenicke or such
 like, may be safely vsed by men in health, to
 preserue them from the Plague without hurt.

The proposition is somewhat largely stood vpon, which was neuer to my knowledge called into question by any man of iudgement, and the consequence which should haue beene proued, left altogether vntouched.

Physicke consisteth of diuers parts. That may be of vse in the Hygieine the preseruing part, which hath no place in the Therapeutick. And there be many things of speciall vertue in the Therapeutice, which if a man should practise vpon sound bodies to preserue their health, he might well be sent to *Anticyra* to purge with Hellebore his vnfound braine. A sturdie horse requires a rough rider. *Duro Nodo duras Cuneus. In magnis & acutis Morbis,*
vbi

ubi ager necessariò ex morbo periclitatur anceps potius Vrimus
Remedium tentandum quàm nullum. In such cases secamus.
 Physicians are inforced to vse Euphorbium, Opi-
 um, and Paracelsus his deceitfull Laudanum, and
 that sometimes in large quantitie: which yet no
 wise man will prescribe to his Patients to preserue
 them in health. There is therefore vtterly no con-
 sequence in this, that because there may be some-
 times in some diseases vse of Deleteries in the The-
 rapentice, therefore they may be safely vsed as Pre-
 seruatiues to maintaine health. For in such cases
 they are opposed against the disease to fight with it
 as an Enemy, and so by their colluctation Nature
 sometime saueh herselfe, as when by the fighting
 of two dogges, a Man sometime escapeth without
 hurt or wound.

In the Curatime part of Physicke, there is a ne-
 cessarie vse of the Saw, and of both potentiall and
 actuall fire. *Secamus, vrimus.* And yet by your
 leaue a Man in health will hardly be perswaded to
 such Preseruatiues.

Before I leaue this argument, I will by your pa-
 tience point at some defects in the prooffe of the
 proposition. Arsenicke, Orpiment, Toads and
 Adders, are acknowledged ranke and deadly poi-
 sons in the highest degree. This is true concerning
 the Minerals which consist of similar parts. But
 touching Toads and Adders, it cannot be verified,
 that they be absolutely and generally poisons. For
 these haue their venome, *in certis, & determinatis*
Partibus: in certaine and determinate parts, not vni-
 uersally diffused thorow the whole bodie. Tou-
 ching

ching Adders or Vipers it is euident that their Poisson lodgeth onely in the head, (specially the teeth and taile. Their flesh(which onely is receiued) into that noble Medicine (which thereof hath his name, and is called Triacle) is so farre from being a poison, that it is a present Antidote against the poison of the other parts. And this will not seeme strange if we dare credit *Iacobus Ferrarius*, a learned Physician of *Mantua*, who in his booke *De Theriaca* lately set foorth, reporteth that he hath seene mens hands besprinkled with the blood of Vipers, without any farther offence than a little itching for a short time. And I haue beene informed by men yet liuing in our owne Country, that they haue seene of our adders after their teeth haue beene pulled out, handled in mens hands, and caried in their bare bosoms familiarly without hurt. The like is to be verified of the Scorpion, who carieth his venom in his taile. And therefore when they would dispatch themselues, they turne vp their taile toward their backe, and there shooting their stings kill themselues. And this they doe when they are so pursued as they see no way to escape, making by that meanes a speedy riddance of themselues. Neither could they die so speedily of so small wound, if the instrument inflicting the same were not venomous, since they will endure farre greater wounds, without danger of life. Therefore it is euident, that there is in the taile of the Scorpion a poison contrary to the life and temperament of the Scorpion. The poison of the Spanish flies called *Cantharides*, is esteemed to reside in the head, wings, and legs,
and

and the body very medicinable. So the poison of a madde dogge lodgeth onely in his fome. The poison of Asps in their egges: of the Leopard in the gall or choler onely: of the venemous Mousc in the vrine: the Tortoise in the outward skinne. But to returne to Adders or Vipers, incomparable, *Galen* in his 11. booke of the faculty of simple medicines, and in his booke *De opt. Sessa cap. 12.* telleth of certaine persons who being desperately diseased, by the vse of wine, whereinto whole adders had by chance fallen, not onely receaued no manner of hurt, but happily thereby recouered their health. There is therefore so great vertue in the flesh of vipers to resist malignity, that the venome of the externall parts seemeth by the force thereof altogether drowned and subdued. It followeth not therefore, because there is poison in the viper, therefore his whole subiect is a strong poison. For so a man might conclude, that the whole body of some men is poison, because there is in their spetle and teeth a venemous quality, as I my selfe with others haue seene euidently by a man in *London*, who being bitten by another lightly in the hand, was so im poisoned, that the whole hand rotted, and the party thereof shortly died. I maruell therefore that a man of note for experience & iudgement, would open such a gappe to the vulgar sort, to loath and contemne Physicke and Physicians, (whereunto they are prone inough of themselues) as to affirme that one of their most noble and famous medicines hath a strong poison, his Basis and principall Ingredient. *Galen* in his booke *De Ther. ad Pis.* saith, that

that the fat of the Crocodill laid vpon the wound, helpeth those that are bitten by the Crocodill. The biting of the venemous Mousē, is healed by the Mousē bruised, and laid vpon the place. After the same maner, they that are smitten by the Viper, are helped if you bruise the Viper and apply her to the wound. The body of the Scorpion laide vpon the part, healeth hir poison. *Dioscor. lib. 6. cap. 44. E alia quam plurima animalia sua curant maleficia.* Yet the fatte of the Crocodill, the body of the Scorpion, or venemous Mousē, are not receaued into the composition of the Treacle, but doe onely helpe their owne poisons. We must therefore obserue, that nature hath not onely giuen venemous parts to these creatures, but others which are alexeterys to their owne poison. *Secus (ait quidam) omnia illa, ad vnum maleficium edidisset, ac de venenis sollicita, remedium fuisset oblita* Otherwise she should haue framed them wholly to euill and hurt, and being carefull of poisons, should haue beene forgetfull of remedies. *Natura autem ut in superfluis non abundat, sic non deficit in necessarijs.* Nature as she abounds not in superfluities, so she is not defectiue in necessities. Now these alexetery parts (as I may call them) are of two sorts: Some haue an ingenit propertie of curing their owne poisons, without admission of other things, as the fatte of the Crocodill and the Scorpion whereof our Marchants that trauell to *Constantinople* haue good experience. Other haue an ingenit and mixed faculty, as the body of the Viper, which without other alexeterys being laid on the wound, cureth hir owne poison :
and

and with commiſſion of other Antidots, extinguiſheth in a maner all poiſons: *Galen* explicateth this twofold faculty, *Lib. de Ther. ad Piſ. cap. 4.* where hauing ſaid that the head and taile of the Vipers are to be cut off, he addeth: And maruell not that theſe parts being taken away, the reſt of the members doe make the Antidot more effectuell, by the ingenit and admixed faculty of helping, which is in their fleſh. After he calleth their faculty ingenit, and admixed: For as by their ingenit faculty they cure their owne poiſon, ſo by their admixed property, *Potentiffimum efficiunt Alexipharmacum.* He that would be farther ſatiſfied, let him peruſe the booke of *Galen*, and he ſhall not thinke his labour loſt. Your ſweet kernels in bitter ſhells, precious Diamonds in courſe ſtones, and Pearles in baſe oysters, might ſerue well to illuſtrate this which hath beene already prooued, that there are certaine liuing Creatures which haue ſome parts very hurtfull, or of no or little uſe, and others very commodious and beneficiall to the life and health of mankind: but maketh nothing at all for your Arſenicke, who is a minerall and conſiſteth of ſimilar parts. The ſweet kernell is of a different temperament to the bitter ſhell, the precious Diamond of a more excellent ſubſtance then the courſe ſtone, or Oyſter wherein he is found. The fleſh or ſides of Vipers is of a differing temperament from the teeth and head, wherein onely reſideth the poiſon. But in your Arſenicke you can ſhew me no part, be it neuer ſo ſmall, which is not Arſenicke, and that is a ſtrong and ranke Poiſon, you may ſeek a good

D

while

while heere before you finde either Kernell, Diamond or Pearle. This is no newes to them who haue any the least insight in Philosophy: who know right well that in the body of man, there be Organical parts much differing in temperament and nature: and that euery least parcell or portion of a similar part is of the same nature and substance. Your cures wrought by the fume of Orpiment and outward applying of Arsenicke, make nothing to our purpose: for it hath beene shewed, that there is vse of many things in the healing part of Physicke, which haue no place in the preserving part. And yet Doctors will perhaps make doubt of them, and be twise well aduised before they draw them into practise in hope to worke such miracles as is reported by them. It is well knownen that your dried Toad hath failed in that maruellous effect attributed to him.

But of all other the words following sound very strangely and harsh in my eares. *I know not how they can be perpetually opposite to mans nature, nay if that be a true and sufficient definition of poison. At no time to agree with nature, I see not how these things may simply be called poisons, that at some times and in some cases agree with nature as well as a man would wish.* Here is strange doctrine and new learning indeed, for our Philosophers and Physicians. You see not how Arsenicke and such like poisons can be perpetually opposite to nature. Then giue me leaue since I learned Logicke since your time, to shew how I haue conceiued of these matters. The very name of poison or venom implieth (in my conceit) an absolute

lute contrariety and hostility vnto Nature. And Warre is not more aduerse & contrary to Peace, vertue to vice, blacke to white, then poison is absolutely, perpetually & irreconcilably opposed vnto nature. This wil more cleerly appeere if we peruse the definitions of poisons set downe by the best & most acute and sound Philosophers & Physicians.

Mercurialis in his first booke of Poisons, cap. 5. following *Gallen* and other Philosophers, defineth poison according to the common notion and apprehensions of men, to be such a thing as killeth men and beasts irrecoverably, the cause being vnknewen. *Auicenn* (not so properly) calleth it a Medicine contrary to mans nature. *Galen lib. 3. de Temp.* calleth that an Aliment which is subdued by Nature, and that Poison which subdueth and vanquisheth Nature. Himselfe defineth it thus: Poison is a mixed substance, enemy to the heart, and corrupter of humane nature. *Fernelius* the French *Galen lib. de Abt. Rer. Caus.* defineth poison to be, not that which alwayes killeth or opposeth the heart the fountaine of life, but whatsoever by his whole substance and secret force doth either extinguish or notably offend the substance of the faculties or their functions.

Physicians consider and contemplat a threefold difference of Subiects in their reference and relation to humane Nature: The first sort are called Aliments, the second Medicaments, the third and last Deleteries or Poisons. Aliments all are such things as haue a substance like and familiar vnto ours, containing a certaine benigne and wholsome heat and

spirit, whereby the heat and spirits of our bodies are cherished and supported, and a matter passing by alteration into the matter of our bodies nourishing and increasing the substance of them. Deleteries are such as in their whole substance, directly and as it were *ex Diametro*, are opposed to Aliments. For as they are in a neere familiaritie and affinitie leagued and linked to our Nature; so these are altogether enemies and pernicious vnto her, which being vsed do not onely affect vs with their first and second qualities, but in their whole kinde do corrupt whatsoeuer they touch in our bodies, and putrifying the substance thereof, turne it into their owne kinde and Similitude. Therefore Aliments and Deleteries are in their whole kinde and substance extremely contrary one to the other. In the middle ranke betwixt these two extremes purging Medicines haue their place; which neither as nutriments may be conuerted into our substance, neither as Deleteries altogether corrupt and consume the same. These doe partly agree and partly disagree with Nature, so as they neither ouercome her nor can be ouercome by her. Therefore Nature thrusteth them out of doores as seditious and turbulent guests, suffering them onely to carry with them bagge and baggage, I meane that humor which she may well spare, and hath most agreement and affinitie with them. Now if Poison be contrary to Nature, if it subdue and ouercome Nature, if it be an enemy to the heart, and a corrupter of Nature, if it be in his whole kind and substance opposed to Aliments, Natures food, as *An-*

cen, Galen Mercurial, and Fernelius, the Lights and fathers of Physicke and Philosophy haue determined, I hope we shall value Galens credit wel enough: and Galens description of Poison will stand as true and sufficient, That Poison is that which at no time agreeth with Nature. How then shall we answer this argument? If it be a true definition of Poison at no time to agree with nature, then you must put out Arsenicke, Orpiment with others mo out of the cense and order of Poisons, which sometimes and in some cases agree with Nature as well as a man would wish. How is this proued? Thus. *All those things which do cure any Disease, agree with Nature as well as a man would wish. Arsenicke, Orpiment doe cure some Diseases, as Vlcers and such like; therefore they agree with Nature as well as may be.*

The lame legge of the proposition hath beene in some sort already pointed at, and the extreme limping and halting thereof will easily appeare to him that hath but halfe an eye in Philosophy or Physicke, at the first glimpse. For many Philosophers hold it as a Principle (though not so soundly) that all Medicaments or Curers do *Vim aliquam inferre Naturæ*. They that are more sound and iudiciall make three Orders & Ranks of Medecines, which (though some apply to purgers) may be verified of all in generall. The first Order is of those which they call Benigne and blessed medicines, because they are very familiar and friendly to Nature, performing their operation without any the least offence of her. Others are called Indifferent or moderate, because they worke though somewhat

3

more strongly, yet without offering any singular or notable wrong vnto Nature. The third and last, are termed Violent, churlish or rough-hewen, because they in their operation doe forcibly vellicat, offend and violat her.

Now if you will haue Arsenicke a Medicament, you must needs set him in one of these three ranks. In the first or second I am well assured you will not place him. It remaineth then that he must be ranged in the last band of sturdy and boisterous Companions, who are ywis no great friends vnto Nature. In this order are Scammony, Hellebore, Euphorbium, who though they haue their vse, and the woortst of them be more tollerable then Arsenicke, yet was it neuer (as I suppose) pronounced of them by any man of iudgement, that *They agree with nature as well as a man would wish*. The saw, the burning iron or actual causticke do cure some diseases, yet how abhorrent these things are to nature, all men doe know. We must not thinke that all those things who by vanquishing and subduing their enemy the disease, doe giue reliefe and ease to nature, are therefore in themselves and their proper essence agreeable and friendly vnto Nature. Ellebor, Scammony &c. (of whom before) who in their owne essence being hot and fiery, are apt to inflame the body, and to kindle a fire or feuer where none was before, yet in a body stuffed with choler, melancholy, and such ill humors, doe by carying away with them the fuel which gaue nourishment to the fire, do by accident relieue nature, put out the fire, and cure the disease. Two or three Flemish draughts

draughts of cold water haue sometimes cured a burning feauer, by quenching the flame: And yet *Arius* the Grammarian was killed by *Thessalus* by one onely draught: and cold water agreeth so well with most mens Natures, that they had rather powre it into their thooes then their stomacks.

In the next place we are instructed how to preuent or cure the blisterings and vlcérations procured by these plague cakes. This is all one as if a man should first breake his fellowes head, and then giue him a plaister. Onely one means is mentioned to preuent this inconuenience, which is, the taking away of the cakes, or rather (as I would counsell) the vtter reiecting thereof, which I cannot mislike. Otherwise your lapping of him in thicker stuffe, your putting linnen betwixt him & the brest, your annointing the place with oile, 'as they giue more than suspicion of his churlish and malignant property, aduerse and pernicious vnto nature, who seemeth to be in best case when he is farthest from her, and to delight nothing in his neighbourhood, so they will be found poore helpes, and weake meanes to encounter his strong poison, and malitiousnesse.

As for the question which is moued; *Whether so haue such things appeare, be not rather a benefite than an harme.* I take it to be out of all question, that to raise blisters and vlcérations, in so noble a place, so neere to the heart the fountaine of life, by so venomous a subiect as Arsenicke, cannot be any way beneficiall, but euery way offensive and noisome. For first what learned Physician hath euer counselled

Vesicatorys to be applied in that Region so neere vnto the most principall Part. Next, what reason is there of any such Euacuation, when we labour to preferue them that are sound. And if they be tainted with any venemous matter, how shall we be perswaded that Arsenicke will by blisters expell the same, and not rather ioine hand in hand with it to ouerthrow Nature, hauing by them entrance and accesse: especially if we consider the old Maxime, *Simile simili additum fit magis simile*. Besides the best learned who haue receiued these Amulets, hold that Arsenick by a similitude of substance doth draw the poison of the plague vnto it selfe, and not expell it, which must be done by an Antipathy and contrariety: for that Arsenicke should strengthen Nature and helpe her to expell it, since it is an vndoubted and deadly enemy to Nature, is improbable if not insensible.

As no man doth affirme that all blisters^{rs} are poisons because of that effect, and therefore you might haue spared labour in proouing that which is not denied, so it is euident that diuers poisons doe produce that effect, and therefore are the more dangerously applied neere any principall part, because heereby they doe open as it were a doore or window to conuey into the body their infecting noisome spirits. The cause why Garlick & Mustard do blister the outward skinne, and yet taken inwardly, haue no such operation, is (as I suppose) because their heat is an agent being applied to the outmost skinne, which is a cold and membranous part, and so hauing no resistance doth rarifie and dissolue his continuity.

continuity. But taken inwardly, they are Patients, the inward heat subduing them, and scattering their spirits, so as they can not vnite to performe that action. But Arsenicke is of a farre other Nature, whose pestilent heat will not be commanded by Nature, whether he be outwardly or inwardly vsed, but doth subdue and extinguish naturall heat. And this I take (vnder correction) to be the solution of this your Proplem.

Whereas in the words following you affirme that it is manifest both by Experience and Reason, that things outwardly applied, haue action, and work into the Body by communicating their spirituall qualities, to the Spirits of our Bodies, by meanes of the warmth that openeth our Pores, and rarifying the subtile parts of the medicine, is the cause of a reciprocall action and passion; and hereupon inferre that it may seeme strange that Arsenicke and such like strong Poisons, hauing so strong poisoning Spirits, should not poison our Spirits wheresoeuer they meet., you acknowledge that these are strange works and woonders in Nature: First, that such poisonfull spirits should mingle with our Spirits, and not offend them: Secondly, that they should strengthen them & helpe them to expell infection. These indeed are strange effects, & therefore if we be readier to wonder at them than to beleeue the hastily, I hope you will pardon vs. But let vs heare how you satisfie vs, & vnlose this Gordian knot. First therefore, you set downe this Maxime or Principle: *Arsenicke and Orpiment are no wayes poisonfull or hurtfull to Nature, but by their corrosiuenes,*

or fretting qualities : otherwise, they are as good both Preservatives and Curers, as any other must in use : and therefore so long as they are kept from corroding or fretting, they can do no harme, but may do much good in that kinde which they do respect : that is to say, in all Arsenicall Diseases, as the Plague, the Plurisie, Noli me tangere, Cankers, and Fistulas.

If Arsenicke be a strong Poison (as you acknowledge) and Poisons be (as hath beene shewed) *To- to Genere & Substantia Natura contraria*. The deadly Foes, and irconcilable Enemies to Nature, then your Principle and Ground must needs shake, and will proove no good Foundation to build vpon, which maketh it onely hurtfull to Nature by his corrosiuenesse or fretting qualitie. If to be offensive to Nature by excesse in some qualitie or other be sufficient to proue and make a Poison, then are Scammony, Turbith, Colocynthis, &c. Poisons, and not Medicaments ; for these all offend Nature in qualitie. You must therefore either make these Poisons with many moe, to consort with Arsenicke : and then we shall haue good store of Poisons. For all such things as are in the 4 Degree of cold or heat, must be put into this ranke ; or els bring backe Arsnicke from the cense of Poisons into the Classe of Medicaments : for which I suppose you will haue small warrant. These indeed by reason of their excesse in qualitie, are sayd *propè accedere ad venena*, and are called *Maligna*, or *Venena-ta* ; but *Venena* Poisons they can not properly be called or accounted Action & passion, according to *Arist. I. de Gen. 50. 51. Fit inter contraria quæ sub uno, eodemq;*

eodemq; Genere comprehenduntur. Therefore an Agent according to qualities, shall affect the qualities of the Body, but an Agent in the whole substance altereth the substance of our Body. Now it is manifest, that Arsenicke doth not onely worke vpon the Qualities, but that he corrupteth the very temperament and substance of the Body.

If you meane by Arsenicall Diseases, such maladies whose Curer and specificall Antidot is Arsenicke, then are we beholding greatly to you, who haue found out an appropriat Alexetery for the Plague, whereunto the greatest and most profound Philosophers and Physicians could neuer attaine. For it is generally confessed by all, That the specificall Antidot of the Pest is yet vnknown. *Thucides* sayth, That that Malady did *Superare Humanas vires*, or rather *Humanam imbecilitatem*. And the learned Masters of our Profession with one voice proclaime that forasmuch as the speciall weapon to kill that Monster is not yet found out, we must *Pugnare contra illam Beluam communibus praesidijs & remedijs aliorum Venenorum*. But I rather suppose you call those Diseases Arsenicall, because they haue in them a malignant, poisonfull, and pernicious venom, resembling the poison of Arsenicke. How then shall Arsenicke be their Curer, when all Diseases are cured by their contraries? vnlesse you will maintaine that dotage of *Paracelsus* (for so I must needs call it) against *Galen*, That Diseases are cured *per similia*, by their like. And then, if the Body be emptie, exhaust and extenuat, we must exhaust and emptie it more, and not restore and repaire it.

If it be too full and plethoricke, we must fill it more, and not euacuat, if it be stopped and obstructed, then we must ramme and stuffe it vp more, and not deobstruct and open: if it be too hoat, we must lay on more wood, and not put out the Fire either by taking away the fuell or quenching the flame. If there be *Solutio continui*, we must not vnite, but disioyne the parts, & *sic in ceteris*. If I thought that this vncouth and vnscholarlike Paradox would be mainteined, it were easie for me to make the Point as plaine as the Kings high-way. But I muse much how the Plurisie commeth into the Tribe of these Arsenicall Diseases, vnlesse you put an addition to him, and call him a Pestilentiall Plurisie.

The way whereby these Poisons are metamorphosed into as good if not better Preseruatiues and Curers as any most in vse, is to keepe them (as you say) from fretting and corroding. And that this may be done, you prooue by example of the Quacksaluers in *Germany*, who first drinking sallet oyle, and after taking great quantities of these poisons, are preserued from harme and danger. That Sallet oile, butter, or any other vinctuous things are good against poisons, it will be readily granted. But that they should be of such force and efficacy as to secure a man that should take after them great quantities of Arsenicke, you shall giue me leaue to doubt. And I thinke I shal haue no fellowes, then there be Mountebanks in *Germany*, or Curtesians in *Venice*. For why should we not thinke that there is as much vertue in Treacle, Mithridate, and those other Antidots which they take after those Poisons,

sons, at the least, as in Sallet oile. And yet I hold not them sufficient to match and master these Poisons. Neither is it like that *Mathiolus* had any such inward familiarity with Mountebanks, as that they would acquaint him with the secrets and mysteries of their Art, which they conceale, *Tanquam sacra Eleusinia*. But suppose he was tolde this by some odde Quacksaluer or other, and that he was so credulous to beleue it, shall we build the conclusions of our Art vpon the credit of a iugling Mountebanke, or will any man be so madde that is *compositus*, vpon the Mountebanks word to try the Experiment, & arming himselfe with a good draught or two of Sallet oile, afterward deuour great quantities of Arsenicke.

Mathiolus telleth of another fraud or iugling tricke farre more probable. lib. 6. comment. in Diosc. pre-fat.

That the corroding Qualitie of Arsenicke, may be cleane taken away, you shall pardon me if I beleue not your Chynists, if they doe (as you say) affirme it neuer so confidently. We haue an homely and true saying, The Diuell will be the Diuell whether you bake roste, seeth, or broile him, or howsoeuer you handle him. *Naturam expellas &c.* So Arsenicke so long as he remaineth Arsenicke, (vnlesse you destroy his Nature, and then the case is altered, He is no more He) will vndoubtedly shew of what house he commeth by corrodings and corrupting. Neither doe your instances of Aron roots, or the gall of an oxe prooue the contrary. For we must remember that there be two kindes of Qualities, the one common or as some call them accidentall; the other specificall and formall. The Qualities which are common or acci-

dentall, may be remooued from their Subiects. But those that are specificall, cannot be separated, *Sine interitu subiecti*. As in a man to be hoat, cold, moist, dry, may be absent or present with him: but to be *risibilis* or *irascibilis*, can in no wise be separated from him so long as he is a man. The burning Quality of Aron roots is accidentall and common, and therefore remooueable. But the corroding or poisoning Quality of Arsenicke (for these you make al one) is by all learned Physicions held specifical and essentiall. For else how should it be *Toto genere, & substantia Deleterium*. Concerning your Oxe Gall, whose bitternesse you say you haue remooued, I say onely this: If it be Gall, then it is bitter, if it be not bitter, then it is not Gall. If a man put three gallons of water to three spoonefull of wine, and drawing out a glasse full, make his friend drinke thereof, affirming it to be wine, he will be ready to say, that were it not for the name of wine, he had as leaue drinke water. Such mixture must haue their name of the Prædominant. And I suppose that hee that should taste your sweetned Gall, would call it galled sugar, and not sugred gall, as one did a cuppe of drinke mixed by his friend, yet not to the liking of his stomacke, wined water, and not watred wine.

Whereas you thinke it absurd, that there should not be as sure away to correct the poisoning quality of Arsenicke by minerall meanes, as there is means to correct the offending qualities, of Scammony, Agaricke, Hellebor, &c. by vegetables, me thinkes your speech is very harsh and vncouth, both for the phrase & sense. For mine own part I neuer heard or
read

read of the correcting of poisons, but onely of Medicines offending in quality, of which sort are those which you haue reckoned, whose offensiue quality being retunded, they are vsed without danger, and to the benefit and comfort of mankind. But as for Arsenicke or such like poisons, being as hath beene often prooued *Toto genere deleteria*, the infest and mortall enemies of Nature, you may as soone make an Æthiopian white with washing, as make them friendly and comfortable to our bodies by correcting, vnlesse by correcting you meane destroying of their Nature and substance altogether, by reducing them to a *Caput mortuum*, as you cal them, and that is a strange kinde of correcting: or else they produce such effect by accident, intending no such matter any more, then *Iasons* enemy did, who by his sword cured his Aposteme, which the Physicians could not heale.

All this while you haue endeouored to prooue that these Amulets may be worne without harme, which how you haue performed, *Aliorum sit Iudicium*. Now you will shew how they doe good.

Your opinion concerning the maner how they doe good, you set downe in these words. *I assure my selfe that there is in these Minerals which the Alchymists call their spirits, good store of gold, or to speake a little plainer, of the spirits of gold, and from thence in my opinion is hath that incredible and admirable operation in preserving our spiritis from infection.*

This (as I suppose) will be an incredible and admirable opinion vnto our Philosophers & Physicians, who may turne over a good number of books,

before they find any mention of such a far-fetched and dearly bought conceit. There are three severall opinions concerning this matter. The first is, that by wearing these Amulets, the heart is inured and accustomed vnto poison, and so by this familiarity learneth to contemne it. Concerning this conceit I will say nothing my selfe, but you shall heare what *Crato* that most learned Germaine, and Emperiall Physicion speaketh to it, *Epist. ad Monanum.*

Touching the bagges of Arsenicke, I finde no other reason for them woorth mentioning, saue that thereby the heart is accustomed vnto poison. But how weake and dangerqus a reason this is, and that a man carefull of a good conscience ought not to trust to it, you easily discern. Therefore though you should produce fixe hundred Authors which allow them, you shall not perswade me to vse or approoue them. I can tell you, since you vrge me, vpon my owne knowledge that *Creckonius* was so weakened and exulcerated in the brest by them, that he threw away the bagge with great indignation in the castle of *Grauestem*. I could say the like of others. That which followeth in *Crato* is worth the reading, but I must make haste.

The second opinion is that of *Antonius Firmianus*, who saith that Arsenicke by similitude of substance draweth to it the venemous and contagious Seminaries of the Plague, and by that meanes preferueth him that weareth it. This opinion the Discourser at large would seeme to follow in his English Treatise of the Pestilence, lately set foorth, wherein

wherin he alloweth & commendeth the vse of these Amulets because by a *similitudo* one venome draweth another as Arsenicke doth, who voideth the poison of the Plague insensibly. *Quod venenum & corpore attrahat, & tota forma & ratione caliditas.* This Antipathy in Arsenicke experience doth allow, &c.

Marke how Clarke-like he reasoneth. First he saith that Arsenicke draweth the venome by similitude of forme, *& ratione caliditatis*. Then in the very next words, either forgetting what he had saide before, or not vnderstanding, what he was about to say, he attributeth this effect to an Antipathy or contrariety. But I will stand no longer about him, but leaue him to his wandring Muses: *Ne quem non inuenio vsquam esse putem nusquam*. Yet one thing by the way would not be ouerpasse, that whereas he would be reputed a great Linguist, he hath in the Epistle to the Reader inserted onely two Greek words, and the last seemeth not to be vnderstood, and for the first a meane scholler in *Muleasters* schoole, will easily tell him that it is neither good Greeke nor yet true Latine, but *Caco et ben scribendi* indeed.

Concerning the opinion it is not true, that euery venome is like to Arsenicke, neither that euery poison is like in substance and Nature with another poison: neither can all contagious seminaries be like to Arsenicke, since they are not of the same violence, Analogie, or similitude one with another, as might be easily shewed some infecting onely Cattle, others Fishes, others men. What then if the poison of the Plague be not

like in Nature with Arsenicke: what if it be like in Nature but stronger and hoater then Arsenicke. Surely then it must draw the poison of Arsenicke, vnto it into the body, and double the euill.

The third and last opinion is, that Arsenicke doth by a certaine secret Antipathy or contrariety opugne, vanquish and expell the poison of the Plague. This hath of all other the most probability and ground of reason, but it hath place onely then when the seminaries of the Pestilence are contrarie to the poison of Arsenicke; for then the two poisons may warre and skirmish one with the other in such sort as they both spending their forces and rigor, ech against the other, and so dying in that colluctation and combat, the party by accident may escape with his life. And in this case peraduenture there might be some trueth in that obseruation which *Philippus Ingrassias*, *Fallopium* and *Massa*, learned men, and woorthy of good credit, haue made. And in this case some suppose that might be true which *Ausonius Gallus* reporteth of a leud huswife in these verses.

*Toxica Zelotypo dedit uxor saeva Marito
nec satis ad mortem credidit esse datum.
Miscuit argenti lethalia Pondera vini
cogeret ut celerem via geminata Necem
Diuidat hac si quis facium discret a venenum
Antidotum sumit qui sestata bibet
Ergo inter sese dum noxia pocula cerant
cessit lethala noxa salutifer a.
Protinus & vacuos alui petiere recessus
lubrica deiecit qua via nota cibus*

Quam

Quam pia cura delumprode sit crudelior ruxor,

& cum Fata volunt, bina venena inuuant.

And yet the discreet and prudent Physician wil not heereupon counsell the wearing of Arsenicke to cure the Plague. For in poisons opposing Nature in their whole substance, there is no Artificiall or rationall method as *Galen* teacheth *Meth. 13. cap. 6.* and the Physician cannot discerne but by euent vnto what poison, or Analogie of poison Arsenicke is opposit. The sympathys or antipathys of poisons together with the forces and secret insults of contagious seminaries, are vnknownen to the Physician. The idiosyncrasye, or particular Natures (as *Galen* calleth them, are vnknownen, & (for ought we can see) incomprehensible vnto humane imbecillitie, *Gal. 3. Meth. cap. 7.* And if the Degree, Nature, and facultie of that poison be not to be easily discerned, which proceedeth of corruption of humors in our bodies, much lesse is that hidden maliciousnesse of these Minerals which is farre more subtile, secret, and vnsearchable. First therefore there must be a poison in the body: next that poison must be contrary to Arsenicke: thirdly it must be of equall force, else if he suruiue and be of force after he hath subdued his enemie, he may doe a shrewd turne when al is done. VVe conclude therefore that it is rash and temerarious counsell, to vse a Medicine, which if it finde not an enemy to struggle with, will easily speed and kill the party. Better it is to follow *Galens* aduise, who in his booke *De Simp.* writing against *Zenocrates*, would haue a Physician neuer to vse any Medicine which may be

preiudiciall or hurtfull to the health or life of mankinde.

As for the fourth opinion, your golden Conceit that this maruellous operation should be wrought by the spirits of Gold in Arsenicke, I suppose there is farre lesse likelihood or probabillity therein, than in the golden dreame of the Philosophers stone, whereinto many haue fallen being rich, and awaked out of the same starke beggars.

First, how should we imagine, that the Gold or golden spirits which are fancied to be in Arsenicke should more preuaile in preserving Nature, than the Arsenicall spirits (whose Quantity must needs be farre greater) in violating and corrupting her. Secondly, if this woonderfull worke of preservation proceed from gold and his spirits, being in so small quantitie (as they must needs be if they be at all) in a little lumpe of Arsenicke; why doe you not rather counsell men to weare about their necks, vpon the Region of the heart a double Ducate or a plate of Golde, seeing therein must needs be greater quantity of spirits, more neerely and firmly vnited then in Arsenicke? Beside this might be done without all danger and great securitie, the Arsenicall spirits (which are so ill neighbors) being remoued. I know right well that gold is of great vertue. *Auri sacra fames quid non mortalia cogis Pectora?*

One saith truely, that there was no fort inexpugnable, *Ad quod Asinus auro onustus possit ascendere.* It is a cunning locke which a golden key will not open. But yet among all the vertues and effects of Gold.

Gold (which are manifold) I neuer heard that reckoned, that it should preserue the wearers thereof from Plague and Poisson.

Whereas you send vs to the Refiners of Mettals to be satisfied in this point, I can assure you that one of the skilfullest workemen and best practised in that kinde about *London* being demanded, What Golde he thought to be in Arsenicke, made this answere: That there was as much Golde in Arsenicke as in a Rat. And this he affirmed to be not only his iudgement, but the conclusion of the cunningest workemasters in Minerals about the City.

As for *Paracelsus* to whom in the next place you referre vs, I would be loath *Bonas horas tam male collocare*, though I haue mispent some time in my dayes, and it may be about him: of whose writings I may say the cleane contrary, that *Socrates* did of *Heracitus* booke. Those things (sayd he, being demanded what he thought of it) which I vnderstand are very excellent, and therefore I suppose the rest which I vnderstand not to be answerable to them: For I can say, that such things in *Paracelsus* which I vnderstand, are exceeding friuolous, absurd and ridiculous, and therefore I suppose the greater part (if not all the rest included in his barbarous Riddles) to be suitable and agreeable with them. But because you stile him *absolutely the most learned Chymicall writer and worker that euer wrote*, and I may perhaps be deemed partiall, you shall heare the iudgement of that graue, learned and most iudiciall Physician *Crato* concerning him, with whom I concur in that point, *Epist. ad Theod. Zuingerm. Ep. Med. a*

Scolixius ep. 137. where hauing purged himselfe of a false calumniation, that he should be an enemy to Chymicall Preparations, he annexeth these words: *Insaniam verò Paracelsicam qui summos in Arte Med. Magistros, imò Artem ipsam Med. propter Arcana sua (ut appellant) contemnit, & nouam nobis e fumis Medicinam fabricat, at q̃ discentes a bonis Authoribus ad Fornaces ablegat, omnem demq̃ Seculi nostri Excellentiam deiecere studet, ut sua Medicamenta extollar, nunquam probant. Artem enim ipsam Hippocratis & doctrina methodica Galeni, acceptam ferre, ut eruditum Medicum oportet; ita Paracelsica somnia, tot verborum falsitatis inuolueris tecta & tam monstrosos nominibus variata fugere virum bonum decet.*

Let *Paracelsus* be esteemed by you and his followers a skilfull Chymicall writer and worker, vndoubtedly he was neuer learned, neither will be euer so reputed among the learned. Giue him what place you please among Mechanicks or Empericks, if you will needs haue it so; for that is the highest Forme wherunto you can aduance him: but if you offer to set him on the Bench among the Sages and Senatours of Learning, you shall doe him wrong and your selfe to. Neither doe I yet denie but that he hath some things of good vse. And so had *Thesalus* that olde Bragadochian of *Galens* time, and *Fiorouanus* that notorious Empericke & Impostor of our time, who was banished *Venice*, but those, mixed with so much vanitie, pride and insolencie as marreth all. You shall finde it ordinary in illiberrall and illettered Natures (if you marke it well) that hauing attained any little smattering knowledge,

ledge, small portion of riches, or meane degree of honour, they are farre more elevated, and transported with high and ouerweening thoughts, than ingenuous and generous mindes of farre greater sufficiencie. I haue often inauelled how any man of wisdom and modestie, seeing the incredible insolencie and impudencie, the intollerable vanitie and follie, the ridiculous and childish crakings and vanities of *Paracelsus*, should once commend him without noting his contrary vices, and giuing him a dash with a blacke coale.

Touching *Pistorius* whom you onely produce as a Patron of your Amulets, though I haue little or no acquaintance with him, yet if *ex vngue Leonem* I must needs say, That his speeches fauour of too too much vanitie (if not follie and falsehood) and come very neere the Mountbanks phrase, who vse to set out their basest trash with el-long and bombasted termes, and craking and lying vaunts. First he affirmeth, *That many Italian Physicians are of opinion, That there was neuer a more excellent thing granted to mortall men by God, to preserue them from the Plague. Secondly, That they call it a diuine Medicine inuented by God. Thirdly, that they take it upon their oathes, That neuer any fell sicke that ware them.* *Hac dum recensentur satis superq. consueantur.*

You heard in the beginning, what Father *Angelmus* that learned and graue Italian Physician conceiued of them. And it is certaine, that *Massaria* a learned Reader of *Padua* hath learnedly and largely disputed against them. And sure I am that *Gerardus Columba* the great Physician of *Messina* disclai-

These are
Italian
Physicians
of great
name.

Of the
contrary.

meth them vterly. But it is woorth noting, First that these Physicians who so highly commend these Amulets, are namelesse. Secondly, that they offer oath vpon the matter, fearing belike that their words would not be taken : whereas (if their credit were good) their bare words would passe as currantly as their oaths. Lastly, their hyperbolicall commendations of a poore poisoned cake, seemeth to me the language of vaunting Quack-saluers, rather than of learned Physicians. As for his experiment in *Zuricke Ann.* 64. and in *Basill*, that he knew none die who wore them ; who will beleue him, since we haue more than sufficient experience, both heretofore and of late in *London*, and you your selfe acknowledge the same, but holde it pitie to derogate from the credit of so noble and generall a Medicine, for a few particular Instances. How noble a Medicine it is, I hope hath appeared by this time. Sure I am that it is no rationall Medicine, and that the most learned Physicians, who haue handled the Argument of the Plague, do either directly oppugne it, as *Augenius, Columba, Massaria, &c.* or els passe it ouer in silence, as not woorthy to be named or mentioned with rationall and noble Antidots and Alexeteries (as *Palmarius* or rather *Fernellius* that worthy Light of Physicke (for that learned booke of the plague being the most Scholarlike, iudiciall and absolute in that kind, that I euer met with) is thought to be written by him, and set out by *Palmarius* his Scholar) or els if they mention it in the Tale after a great ranke of other rationall Medicines, they set this or the like brand in the forehead

forhead of it. *Quidam Emperici*, or *Quidam* (without naming them) *Consulunt tabellam ex Arsenico*. Certaine Empericks, or certaine (not woorthy to be named) counsell a table of Arsenicke, as *Platerus Heurnius, &c.*

To conclude since Physicke is the Art of helping, healing, curing, I see not what we haue to doe with Poisons, vnlesse it be to giue counsell of Precaution, and Preuention, or to relieue them, who by error or malice haue medled with them. Me thinks it is wholesome and Fatherly counsell that *Hippocrates* giueth to all his Scholars, That they should alwayes propound vnto themselues these two ends: First, *Ne noceant*. Secondly, *Vt prodesse possint*. First, That they be sure to do no hurt to their Patients. Secondly, That they endeouour to doe some good. As for those who leauing so great varietie of safe, wholesome and salutiferous Medecins, as God of his infinite bountie hath stored vs withall, will needs be still tampering with Poisons, and Deleteries, they seeme to me like the foolish flies, who forsake the sweet herbs and flowers to buzze about the candle, so long till their wings be singed, and themselues oft times burned with the Flame. I might giue instances heereof, but that I hasten to an end. It is not good meddling with edge-tooles. *Qui amat Periculum peribit in eo*.

Thus I haue presumed to inquire somewhat more at large, concerning these Amulets *non contentionis amore, sed veritatis indaganda studio*: and that it may appeare that I am not of a seruile dispo-

sition to relie vpon the opinion of any, be he neuer so learned, vnlesse it be vnderpropped with Learning and Reason: the rather because I vnderstand that this Taske was expected at my hands. As for that learned & ancient Physitian (who hath taken vpon him their Defence and Patronage) I confesse that as I aimed not directly and particularly at him in my first writing against them (they being ordinarily dispensed by many Chirurgians and Apothecaries in *London*, some of them being my kinde friends, so I doe now beare him no more grudge, malice, or enuie, then my selfe: though I haue beene of late discourteously and hardly intreated, reiected and shut out from conference. Which kinde of dealing, how it agreeth with the Rules of Christianity or liberall Profession, let indifferent men iudge. Who knoweth not that our greatest Diuines and best Lawyers do dissent one from another, in some one point or other of their Arts. Do they therefore breake off all societie, and proclaime open hostilitie one against another? God forbid. I haue read that *Aristides* and *Pericles* though they were at oddes, and iarred often in the Senate of *Athens* by reason of secret emulation, yet when they were to vndertake any publicke affaire or embassage, they did *Simulates in finibus Patria deponere, easq; redeuntes resumere*. So I could wish that Physitians should leaue their priuate grudges and discontentments at home in their owne houses, and not carie them abroad in their bosomes among their Patients, to the disgrace of their fellowes and publicke

publicke opprobrieſ, and ſlander of their Profeſſion. As for me, I am neither too ſkilfull to learne, nor too old to erre: But deſire to follow that counsell of the Oratour. *In ſententia permaneto. Enimvero niſi alia vicerit melior.*

..

Sit nomen Domini benedictum.

Amica ſit (quæſo) hæc inter nos diſſentio, Opinionum non Voluntatum, Studiorum, non Animorum.

Non opus habes Amuletis & Periaptis quibus ſimul concurrat, & cooperatur Diabolus.

Thou haſt no need of Amulets, with whom the Diuell doth concurre and cooperate.